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# THE CHRISTIAN APPROACH TO MOSLEMS

T. H. P. SAILER



A Course for Adult Groups  
Studying the Moslem World



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# THE CHRISTIAN APPROACH TO MOSLEMS

A COURSE FOR ADULT GROUPS

BASED PRIMARILY ON THE STUDY BOOKS

*WHAT IS THIS MOSLEM WORLD?*

and

*MECCA AND BEYOND*

By T. H. P. SAILER

*Twenty-five cents*

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## TO THE LEADER

IN PREPARING to lead a group in the study of the Moslem world the first thing to do is to get some estimate of the character of the group. Methods will depend on this. To what extent can you count on regular attendance, outside preparation, and intelligent discussion? On the one hand, if your course is planned on the assumption that reference books are available and that members of the group can be depended upon to turn up at each session and to make reports, you will come to grief if practically no outside work is done and those counted upon for participation present only alibis. On the other hand you will be missing a great opportunity if you permit yourself to lecture to a group that might be persuaded to study between sessions and to discuss.

Keep in mind that results are a product of quantity multiplied by quality. To do ten people each five units of good is more profitable than to do forty-five people each one unit of good. We need groups that will enlist persons other than those already interested in missions, but we should aim at those most likely to make active response. We spend too much time in mild entertainment. Profit is in proportion to response. The group that develops the most responsiveness is the group that is most worthwhile.

People differ, however, in their capacity to respond. The motto should be: Stimulate all the reaction possible, of the best quality of which persons are capable. It is better to have members respond to some simple "stunt" than to be wool-gathering during a learned lecture; but stunts should be educative and not merely amusing. Apportion tasks according to individual abilities. Take the risk of losing the most passive members by

demanding too much rather than the most active members by demanding too little. Believe that God desires to use you in helping your group to understand better his loving interest in Moslem peoples of the world.

A serious handicap in missionary education in churches is that subjects change from year to year in order to cover the great fields of home and foreign missions. The majority of leaders teach these subjects but once. It follows, first, that they have not the opportunity to gain the experience which comes only from repeatedly teaching the same course, and second, that the use of a course with a single group seems to justify only a limited amount of preparation. If leaders could teach the same course several times they would gain greatly in efficiency with each repetition, profiting by past experience. They would also be stimulated to prepare more thoroughly.

It therefore would seem highly desirable to set aside qualified persons for leadership of adult classes for whole communities and districts, rather than to attempt to secure different leaders for each congregation. Many congregations have no missionary discussion groups because they cannot find leaders for them. Some which restrict themselves to leaders from their own membership fail to secure competent service and become discouraged.

The so-called integration of missionary into religious education will never lessen the importance of specific study of the great mission fields. This study is essential for appreciation of the missionary enterprise at home and abroad. It is necessary to make integration of the missionary spirit into religious education effective. Therefore districts and communities should depend for the leadership of missionary discussion groups on a few well-qualified and prepared itinerant leaders.

If you have reason to believe that you possess the qualifica-

tions, prepare thoroughly on the subject and offer your services to as many groups in your district as possible.

What is the aim of a discussion group such as this?

To arouse more active missionary interest; but how?

Some stress the *success* of missionary effort. From the standpoint of numbers of converts the Moslem world does not compare favorably with other fields. From no other great religion have so few converts been made. In various countries there are signs of increasing results, but these are encouraging only in comparison with the past. From the standpoint of quality of life there have been some notable cases of Moslem men and women who have become zealous Christians at great cost. These are especially stimulating because they represent such faith and courage in overcoming difficulties.

Another line of approach is that of emphasizing the *needs* of the Moslem world and its *neglect* by Christianity. Here the appeal is especially strong, as Christianity has not only neglected Islam, but has attacked it savagely. In recent times various Christian nations of the West have come into political control of large territories populated by Moslems and are in a position to exploit them economically.

It also seems desirable that American Christians should be helped to *sympathize* with the Moslem as he faces the future: as he stands between the claims of a tradition that to him is sacred, and the influences of Western civilization which are at once progressive and demoralizing. Our interest in him should be personal.

An important aim is certainly to provide a background not only for missionary reading, but for further study, helping us to see the Moslem today as a fellow man and to realize how he regards us.

Each session should lead up to one or more *basic ideas*. A basic idea is one which interprets many facts. It is like a master

key which opens many doors. It permits us to draw important inferences. People differ widely in their ability to use such ideas: some are quick to perceive implications, others are altogether blind. Especially with more intelligent members it is worthwhile trying to formulate ideas of this sort and to consider their bearing. Such ideas might include:

1. Islam, with much taken from Christianity, has been arrested at the stage of medieval development.
2. Islam has a well-based prejudice against Christianity, which it identifies with Christendom.
3. Islam will yield only to a superior type of Christianity brought effectively to bear.
4. The influences which are penetrating the Moslem world today are more disintegrating than constructive.
5. Therefore there is great need for really effective Christian effort.

This course is based principally upon Charles R. Watson's *What Is This Moslem World?*<sup>1</sup> *Mecca and Beyond*, by Edward M. and Rose W. Dodd, should be used as collateral reading.<sup>2</sup> Material should be secured from the church mission boards represented in the group so that each member may gain acquaintance with the work of his own communion. Write for this material well in advance so that it may be available for distribution in plenty of time. On general methods *The Leadership of Adult Mission Study Groups*, by T. H. P. Sailer (Missionary Education Movement, 1933, 25 cents), may be consulted.

One of the great benefits of a discussion group, too often neglected, is derived from a substantial amount of outside

<sup>1</sup> *What Is This Moslem World?* Charles R. Watson. New York, Friendship Press, 1937. Cloth, \$1.00; paper, 60 cents.

<sup>2</sup> *Mecca and Beyond*. Edward M. and Rose Wilson Dodd. Boston, Central Committee on the United Study of Foreign Missions and Missionary Education Movement, 1937. Cloth, \$1.00; paper, 50 cents.

reading. In many cases this will be the most valuable result of all. Persons who find difficulty in expressing themselves in discussion may read at their own pace. Therefore:

1. Look over the bibliographies in the back of *What Is This Moslem World?* and make earnest efforts to discover how many of the books listed are accessible. Public libraries are often willing to purchase books if they are assured that these books will be called for.

2. Read as extensively as possible yourself, with a view to intelligent recommendation of books to others, some of whom may be capable of only fairly light reading.

3. Have the books on hand at the meeting if possible. Many will take books that are handed out to them who would not trouble to go to a library.

4. Spend at least a brief period at each session showing books and advertising them in an interesting way.

5. Have a card system so that those who take out books must sign for them. By this method books can always be located.

6. Give opportunity for those who have found books especially interesting to say so. This will encourage others.

Begin your preparation as leader as long in advance as possible. You need to read for your own benefit, to command the respect of your group, and in order to recommend books to others. These books are especially recommended:

*Arab at Home, The.* Paul W. Harrison. New York, Thomas Y. Crowell Co., 1924. \$1.00. A striking picture of a retarded civilization.

*Aspects of Islam.* Duncan B. Macdonald. New York, The Macmillan Co., 1911. A general sketch by a thorough scholar. (Out of print.)

*Christendom and Islam.* W. Wilson Cash. New York, Harper & Brothers. \$2.00. An up-to-date survey of present situation.

*Koran, The.* Tr. by James M. Rodwell. New York, E. P. Dutton & Co., 1909. 80 cents. (Everyman's Library.) The Suras are arranged in the approximate order of their composition.

*Mohammed: The Man and His Faith.* Tor Andrae. Tr. by Theophil Menzel. New York, Charles Scribner's Sons, 1936. \$3.50. One of the most recent lives. Margoliouth's life of Mohammed is fuller but unsympathetic.

*Mohammed and His Power.* P. DeLacy Johnstone. New York, Charles Scribner's Sons, 1901. \$2.00. An excellent short life.

*Moslem Women Enter a New World.* Ruth Frances Woodsmall. New York, Round Table Press, 1936. \$3.00. An interpretation of the social stirring to be found among the more highly privileged Moslem women of India and the Near East.

*People of the Mosque, The:* An Introduction to the Study of Islam, with Special Reference to India. L. Bevan Jones. London, Student Christian Movement Press, 1932. (Available through the Missionary Education Movement, 150 Fifth Avenue, New York. \$2.00.) A statement of beliefs, practices, and recent influences.

*Turkish Transformation, The:* A Study in Social and Religious Development. Henry E. Allen. Chicago, University of Chicago Press, 1935. \$2.50. The modernization of Turkey during the last decade.

*Vital Forces of Christianity and Islam.* Six Studies by Missionaries to Moslems. New York, Oxford University Press, 1915. \$1.20. A symposium of estimates from different parts of the Moslem world.

*Western Civilization in the Near East.* Hans Kohn. Tr. by E. W. Dickes. New York, Columbia University Press, 1936. \$3.50. The effect of new political and economic influences on the Near East.

*Whither Islam?* A Survey of Modern Movements in the Moslem World. H. A. R. Gibb, editor. London, Victor Gollancz, 1932. 15/-. Essays, not all of equal value, on the present situation.

A pamphlet, "The World of Islam," by James Thayer Addison, contains a brief summary of the history of Islam and helpful notes on a number of selected reference books dealing with various aspects of the theme. Available from Church Missions House Bookstore, 281 Fourth Avenue, New York. 15 cents.

Make every appeal to the eye through maps,<sup>1</sup> charts, pictures, and examples of Moslem arts and crafts. Slides and, in some cases, films and costumes may be borrowed from mission boards. The use of materials of this kind should always stimulate some definite response.

<sup>1</sup> The following maps published by the Missionary Education Movement are available through denominational literature headquarters. Wall map of Moslem world with insets showing distribution of Moslems, political relationships of Moslem peoples, etc., 30 x 46 inches, 60 cents. Large outline map, 28 x 32 inches, 25 cents. Small outline map for individual use, 25 cents a dozen.

## *SESSION ONE*

### INTRODUCING THE MOSLEM WORLD

#### *AIMS*

The principal aims of the first session are: (1) to get up steam, get people sufficiently interested to want more; (2) to appraise the character of group to determine how much active participation you can hope to secure; (3) to secure active cooperation from the start so that members will feel they come to participate and not merely to be sprayed with facts prepared by the leader; (4) to help the group reach at least tentative conclusions on which something further can be built.

#### *HOW TO BEGIN*

Select from the following suggestions those which seem best suited to your group:

I. In order to test the attitudes of the group members they may be asked to give their three principal impressions of Islam. These statements should be signed and handed in with the understanding that only the leader will see them. This will enable you to discover where prejudices, favorable or unfavorable to Islam, are located. Some of these impressions may reveal very erroneous ideas.

II. The group may be asked to write out three ways in which medieval Christendom was different from modern Christendom. Inquire what things we have today which members would miss if they were transported back into the twelfth, thirteenth, and fourteenth centuries. This way of putting the question will probably start minds working.

If each member writes down three differences there will probably be ten or more different ones mentioned in the complete list. Some things that should be included are: the printed page; the scientific spirit and the methods of science applied to industry, to the development of natural resources, to transportation, to inventions, to war, to research, etc.; the spirit of nationalism; the diffusion of education; the weakening influence of the church on political life; the lessened authority of tradition; the spirit of tolerance; the dissipation of superstition; the new position of women; the spirit of democracy; the development of capitalism. Perhaps the principal contrast is due to the fact that medieval Christendom was pre-scientific.

The bearing of this on Islam is that its civilization was arrested at the medieval stage and is only now beginning to emerge. Moslem civilization was characteristically medieval. Since the World War modern ideas have been brought to bear. In some countries, notably Turkey, modern ideas have been widely adopted; but the mass of the Moslem peoples, are yet essentially medieval in their outlook. This is the fundamental fact to be kept in mind; a basic idea.

III. Unless people have special connections with Islam they are likely to be more ignorant about the Moslem world than other great areas; and less concerned about missions to Moslems. Hence it is important to lay a foundation of general information on which new ideas can take hold. The following questions or modifications of them should be written out on slips and distributed. The group may be divided into two "sides" or several small groups which may pool their knowledge in answering questions. In this way the least well informed will not be embarrassed or rendered conspicuous. If one side or group is unable to answer, the question goes to the other side or another group, as in a spelling match.

Questions suggested are:

1. In what century was Mohammed born?

Answers even approximately correct should be received with encouragement. The opposite side should be given opportunity to make a more accurate or detailed statement. If no one knows, supply the answer yourself and comment on its significance in a way to increase interest and insight. The date usually given is A.D. 570 (sixth century). Call attention to the fact that this was more than five centuries after the death of Christ, and 250 years after Christianity had become the religion of the Roman Empire. The other great world religions preceded Christianity; here is one which arose after Christianity had risen to prominence.

2. In what two cities did Mohammed spend most of his life?

Mecca and Medina. The former was his birthplace, the latter the city to which he fled in 622, the date of the Hijra or Hegira from which Moslem time is reckoned. Locate the cities on the map.

3. What was Mohammed's message?

"There is no God but God, and Mohammed is his Prophet." This message was presented to a people who worshiped idols and had no direct revelation from God. Discover the attitude of the group as to Mohammed's sincerity. Call for suggestions why he did not become a Christian. His knowledge of Christianity was very scanty. Some things about it repelled him, e.g., the idea that God had a Son, which he took in a physical sense.

4. How does the Koran differ from the Bible?

As to language: it is in Arabic. It is supposed to have been dictated by the angel Gabriel; hence the theory of absolute verbal inspiration. It is in 114 suras or chapters, arranged roughly according to length rather than subject matter. The whole book is shorter than the New Testament. Some characteristic passages from the

Koran might be read, e.g., Sura I (Rodwell, p. 28), Sura 112 (p. 29), Sura 92 (pp. 31-32), Sura 57, first 9 verses (p. 407).

5. Name and locate on the map countries once Christian which are now Moslem.

These are Asia Minor, Syria, Egypt, and North Africa. How can you account for this change? There had been splits in Christianity and persecution of some of the sects by the Eastern empire at Constantinople. These lands were conquered by Moslem armies, but Christian churches have survived to this day.

6. Name countries once ruled by Moslems which are now controlled by Christian governments.

India, parts of the East Indies, Spain, Morocco, Algeria, Tunis, Palestine, and Syria, some of them under mandates. Much of this shift has taken place in comparatively recent times after Western nations had developed superior power. Many more people became Moslems when these countries were under Moslem control than have become Christians under the control of Christian governments.

7. How does one become a Moslem?

Recitation of the creed is sufficient. If it is so easy to become a Moslem, ask why people do not change back again. This is a very different matter. In countries under Moslem control, apostasy is a civil offense which may be punishable even with death.

8. What is the *hajj*?

It is the pilgrimage to Mecca which every Moslem with sufficient means is supposed to make once in a lifetime. Great numbers come from all parts of the earth and generally have their enthusiasm strengthened.

9. What is Ramadan?

It is a month in the Moslem lunar year during which there

is fasting from sunrise to sunset and feasting during the night. Would Christianity be strengthened by more formal observances of this type?

10. What are the differences between Moslem and Christian worship?

Moslem worship is called for five times a day and consists in the recitation of prayers in Arabic and certain prostrations toward Mecca. Persons may go to the mosque or pray wherever they happen to be. Voluntary petitions may be added. On Fridays people generally go to the mosques to worship, following a leader, and there is usually a sermon.

The purpose of these questions is to discover how much knowledge the group has, its attitudes and interests, and to supplement information in a way to stimulate further interest.

IV. If an outline map is available each group in turn may be asked to locate some Moslem city until all the groups fall out but one.

V. The whole group may be asked:

1. What country in the world has the largest Moslem population?

The answer is India with 77,677,000, which is more than the population of Japan proper or Germany, or Italy and Spain combined, or France, Belgium, Holland, and the Scandinavian countries combined.

2. What country has the next largest number of Moslems?

The answer is Java with 36,000,000, nearly as many as the entire population of the United States west of the Mississippi. The two countries together have more Moslems than the entire white population of the United States.

3. How many Moslems are there in the world today?

Estimates differ somewhat. One frequently given is 250,000,000, more than the populations of North and South America combined.

4. How does the number of Moslems compare with that of Protestant Christians?

Estimates differ somewhat, but it is safe to say that there are thirty million more Moslems.

These facts will be more effective if shown by charts. The wall map of the Moslem world (Missionary Education Movement, 60 cents) illustrating the present spread of Islam should also be studied.

A brief sketch of the amazing progress of Islam in its first century will be in order. The principal facts will be found on page 128 of *What Is This Moslem World?* and on pages 16-17 of *The Moslem Faces the Future*. Chapter XII of H. A. L. Fisher's *History of Europe* or any other good world history or encyclopedia will give a fuller account. No other religion has had anything like such expansion in the first century of its existence. Moslems once ruled Spain and India and twice besieged Vienna. Call attention to the great loss of political power in the past century.

If time remains, questions may be called for which will help to indicate interests of members. They should be earnestly encouraged to purchase *What Is This Moslem World?* and to take out any books for collateral reading that may be on hand. For many persons the main good of a course will come from books they read in connection with it. In general it will be well to make a regular roll of those who will undertake to attend regularly and do some work between sessions. Others should be welcome to come whenever they can.

VI. A matching test may be used. The first column contains

the names of cities and the second the names of countries arranged in a different order. In which country in the second column is each city in the first located?

Delhi	1. Syria
Kairowan	2. Afghanistan
Mecca	3. Iraq
Ankara	4. Soviet Union
Teheran	5. Nigeria
Damascus	6. India
Fez	7. Turkey in Europe
Timbuctu	8. Arabia
Kabul	9. Turkey in Asia
Cairo	10. Tunis
Istanbul	11. Egyptian Sudan
Baghdad	12. Morocco
Samarkand	13. Iran
Khartum	14. Egypt
Kano	15. French West Africa

#### PREPARATION FOR SESSION TWO

The amount of work that is done outside of the session will depend largely on the stimulus furnished by the preceding meeting. If you dismiss the group with a brief suggestion to take Chapter II for next week, it will not be surprising if nothing much happens. You will not deserve to get outside work unless you create some appetite for it. Therefore at the close of each session indicate as strikingly as possible the interest and importance of the subject next to be discussed. Suggest therefore issues on which *What Is This Moslem World?* and other readings will supply reference material. This exercise, so commonly neglected or dealt with in a perfunctory way, is of strategic importance.

The assignments presented at the close of each session are only suggestive. The idea is not to cover the entire textbook

which contains more matter than can be treated in an ordinary course, but to discuss certain issues with the aid of the text-book and other reference material.

Never give out an assignment until you have attempted to answer it yourself. Use your judgment as to what is adapted to the abilities of your group. Also make out a timetable indicating how much time can be allowed for each exercise. You may not be able to follow this closely, but it will help you in apportioning the time.

Leaders frequently assign far more material than can be discussed in any adequate way. The alternatives in group discussion are then to omit much of the assignment or to skim over issues in a very superficial way.

The regular members should be asked to read Chapter I of *What Is This Moslem World?* for a bird's-eye view of the Moslem world, and Chapter II for a sketch of Moslem characteristics; also Chapter I of *Mecca and Beyond*. The latter treats the subject in Chapters II-VII on a geographical basis, describing conditions in each country in turn. It will be well to assign a different country to each member of the group and hold him responsible for becoming familiar with the material on that area in this book and also any additional information which may be secured from other books or magazines.

These statements may be submitted to be criticized between sessions after the reference material has been read and discussed at the following meeting:

1. Moslems should be encouraged to retain their own picturesque architecture and clothing rather than imitate those of the West. On this subject Daniel J. Fleming's *Heritage of Beauty*,<sup>1</sup> pages 9-17, 95, will be found suggestive.

<sup>1</sup> *Heritage of Beauty: Pictorial Studies of Modern Christian Architecture in Asia and Africa Illustrating the Influence of Indigenous Cultures*, by Daniel J. Fleming. New York, Friendship Press, 1937. \$1.50.

2. Moslems should be encouraged to freely adopt Western customs.
3. The Moslem's pervading sense of God is better than the matter-of-fact spirit of Western civilization.
4. Trained nurses to visit Moslem homes will be the most effective way of presenting Christianity.

In connection with this last statement an informal dramatization may be arranged, based on Chapter XVIII of Ruth F. Woodsmall's *Moslem Women Enter a New World*. A capable member of the group may be asked to impersonate a trained nurse visiting a Moslem woman and asking questions regarding her care of children. The leader or another member may impersonate the woman and answer questions according to the information furnished by the book. This should come before the discussion and will be an interesting introduction to it.

#### *CLOSING DEVOTIONAL PERIOD*

In general devotional exercises are more effective at the close of the session than at the beginning. Read *Acts 17:24-28*, from Paul's speech to the Athenians. We can say that we are of one blood with the people of the Moslem world, all offspring of the same Father. Close with one or more prayers.

## SESSION TWO

### A CLOSER VIEW OF MOSLEM LIFE

Your own more extensive reading and sense of responsibility to the group will keep you in a condition of preparedness. Remember that members are under no such tension and may have lost much of the interest that was generated in the previous session. Hence a brief statement in order to revive impressions may be a wise introduction.

One of the best ways of promoting group discussion is to present a statement which has in it something of truth, but at the same time is open to challenge. The statements given in the assignment for this session (see page 18) are of this type. They are *opinion* tests and not true-false ones. They cannot be adequately disposed of by a mere affirmative or negative answer. They demand explanation of how far they are approved and why, and what exceptions may be taken to them. While it is very desirable that members should have given them careful thought, persons attending for the first time should be encouraged to express their opinions with the understanding that they may change them as a result of the discussion.

It will help to write the statement on the blackboard. Those who consider it on the whole more true than false should then be asked to hold up their hands and the vote recorded. Those considering it more false than true should be recorded next, and then those unable to decide either way. The sign of a good question is that it draws votes on both sides. In case a vote goes all one way the leader must be prepared to state what there is for the opposing view. The outcome should be

a modified statement with provisos, doing justice to both sides of the case. The leader should refuse to act as an oracle and should stimulate the group to do its own thinking.

1. Moslems should be encouraged to retain their own picturesque architecture and clothing rather than imitate those of the West.

In behalf of this it may be said that early missionaries for the most part were too uncompromising in this matter. Certain types of architecture, appointments, and forms of worship had always been associated in their minds with Christianity, while the forms of the country to which they came were associated with its religion and the denial of Christ. They erected crude examples of the buildings in which they had worshiped at home, necessarily cheap and usually built without architectural skill. These contrasted very unfavorably with mosques and temples from the esthetic standpoint and had an altogether foreign flavor. Christian converts became denationalized, both in their own estimation and that of non-Christians.

To many Westerners the gothic is the essentially "churchly" form of architecture. How explain this? Is it true for everyone?

A reaction has now set in which is explained and illustrated in Dr. Fleming's book, *Heritage of Beauty*. National architecture is being adopted or adapted for places of Christian worship. Converts are being encouraged to express their religious life in ways that come most natural to them. The rising spirit of nationalism makes imitations of Western customs distasteful.

On the other hand some of the old forms were closely associated with ideas that were not Christian. Non-Christian religions are usually cults which lay too much stress on mere forms. They need to be delivered from this attitude. Christianity sets people free from mere customs that have the sanctions of religion. It helps people to criticize intelligently their own ways of life. Customs and dwellings that are picturesque may not be the most healthful. Just

as in this country, those most concerned about form are often not those most possessed with the Christian spirit.

2. Moslems should be encouraged to adopt freely Western customs.

This statement is not quite the opposite of the preceding one. Moslems might retain many of their picturesque ways and yet freely take over much from Western customs. Our customs are of two kinds: (1) those based on a study of human welfare, such as our hygiene and sanitation, social freedom, appeal to information and reason, methods of efficiency, etc.; (2) those that represent our undisciplined impulses, the desire for novelty or excitement. It is reflected in the distractions of society, commercialized amusements, current dissipation and vice. Wise use of some of these may be recreative. Indulgence in them is demoralizing. Unfortunately these are often the ones most easily borrowed. Moslems need wholesome recreation, but would do well to avoid much of Western license.

3. The Moslem's pervading sense of God is better than the matter of fact spirit of Western civilization.

We need a pervading sense of God to give life perspective and significance, to help us see things in the large with the highest values uppermost. Without this we shall decide things on opportunist and partisan principles, influenced more than we realize by self-interest. The Moslem's consciousness of God may well influence us.

On the other hand the essential thing is our conception of God's character. The naive belief that God orders every separate event by a special fiat may discourage the spirit of investigation. The confidence that he backs his followers in a partisan spirit may make us contemptuous and hostile in attitude toward men of other religions. We may well copy the Moslem's reverence. We may well adopt a more enlightened spirit.

4. Trained nurses to visit Moslem homes will be the most effective way of presenting Christianity.

The purpose of the final exercise is not to reach any formal conclusion, but to come to an appreciation of the urgent need of help for most Moslem households in caring for the sick and safeguarding health. Present physical conditions in the Moslem world are a challenge to those who profess to have the spirit of Christ. We should consider ourselves unchristian if we permitted our own families to live under such conditions. We acknowledge the claim on our contributions of agencies which look after the physical needs of our fellow citizens. The great multitudes in the Moslem world have also a just claim on our sympathy and support.

The informal dramatization based on Miss Woodsmall's statement will illustrate vividly how much that is harmful is due to sheer ignorance. In any event there should be a summary of the various things that might be done by a Christian visiting nurse to promote the best welfare of Moslem homes.

### *PREPARATION FOR SESSION III*

The next subject to be discussed is a very difficult one: the character of Islam as a religion. Suggest that members read Chapters III and IV of *What Is This Moslem World?* and Chapter VIII of *Mecca and Beyond*.

The appraisal of another religion by outsiders is very difficult because within every religion there are such great differences. We recognize this in the case of Christianity where people not only hold divergent views as to theology, but vary so much in their love and devotion. A great subject like this can only be nibbled at in a single session, but even this may create desire to know more.

These methods are suggested:

- I. An opinion test may be presented with instructions to

mark plus those statements which seem more true than false; with minus those which seem more false than true; and with zero those on which no opinion can be ventured. References should of course be consulted in forming judgments on these statements. The fact that some of these statements are capable of more than one interpretation should only stimulate accurate thinking.

1. It would be better to be an earnest Moslem than a lax Christian.
2. The Moslem stress on the power of God has been more of an asset than a liability.
3. Christianity would do well to imitate the Moslem in a larger emphasis on other-worldliness.
4. The absence of a priesthood in Islam promotes a sense of greater individual religious responsibility.
5. Moslem missionary methods are on the whole more effective than those of Christian missions to Moslems.

II. A second method which should be used only with groups of a more studious type is to suggest these four questions:

1. What seem to you the strongest points in Islam as a religion?
2. What are its weakest points?
3. Are there any features of it which could be taken over profitably by Christians?
4. What features of Christianity would you most stress in dealing with Moslems?

III. A third method that has proved very effective when leaders have any talent in this line is the impersonation of a Moslem to be interviewed by the group. It is necessary for the impersonator to have sufficient knowledge of the subject to make fairly accurate replies to questions, and sufficient resourcefulness to deal with situations that are unexpected.

In preparation for such an interview the group should read as widely as possible, both in *What Is This Moslem World?* and other sources. At the same time those who come with little outside preparation may learn much from such an interview. If the group is fairly large a panel of four or five persons may be selected to conduct the interview in the presence of the others, with the understanding that a general discussion will follow.

#### *CLOSING DEVOTIONAL PERIOD*

Read *Luke* 6:31-38 for a statement of the spirit with which we should approach those of other faiths. Close with prayer.

## *SESSION THREE*

### THE CHARACTER OF ISLAM

I. The following reactions, pro and contra, to the statements of the opinion test are suggestive only. Before consulting them write out your own ideas and then compare notes. Feel free to differ with the views expressed here.

1. It would be better to be an earnest Moslem than a lax Christian.

On the one hand we may say that religion does no one any good unless it really controls him. True religion is a life; not merely a belief. There are some genuine religious values in Islam: its belief in one God, creator of heaven and earth, who will judge the world in righteousness; also in many of its precepts. It has been influenced through a number of channels by Christian teaching, as can be seen in the Koran, the traditions, and some of the Moslem writers. There is much more hope for one who earnestly follows the best light he has than for one who makes little effort to profit by more perfect guidance.

On the other hand, the earnest Moslem may in his conscientiousness emphasize the wrong things: the external observances, the hostility to non-Moslems, the traditions which oppose progress. In this respect the lax Christian will have the advantage. This is no excuse for laxity on the part of any Christian. Moslem intensity may well challenge thoughtful Christians to live up to their vision.

2. The Moslem stress on the power of God has been more of an asset than a liability.

This has made for reverence and fear of God. It has furnished drive in warfare against those considered enemies of God. It

causes submission to God's commands. It gives a sense of cosmic support.

On the other hand it has been given more prominence than God's character of righteousness and love. Things are right merely because God is understood to have commanded them. Progress is checked because men accept hindrances as arbitrary acts of God instead of seeking to understand and control them.

3. Christianity would do well to imitate the Moslem in a larger emphasis on other-worldliness.

The present tendency among the more sophisticated is to think little of the next world. Inherited ideas of the hereafter do not appeal to the modern temper. The pendulum has swung too far. We need to see things in the broader perspective of eternity.

On the other hand this does not imply that we should be motivated by the thought of future reward and punishment, as is so often the case with Moslems. We need to make more of the highest Christian ideals for life after death.

4. The absence of a priesthood in Islam promotes a sense of greater individual religious responsibility.

Years ago Henry Drummond said, "The congregation gets too good food too cheap. Our churches overflow with members who are mere consumers." To profit by religion people must learn to tap for themselves at first hand the sources of supply. Christians are tempted to get their nourishment at second hand from the pulpit or service. They exert little spiritual initiative.

Moslems on the other hand do not expect to profit from their religion unless they fulfil its stated requirements. They do seem to be more energetic in this than the average Christian. It does not follow that the Christian ministry is a net loss, but only that like all good things it can be abused.

5. Moslem missionary methods are on the whole more effective than those of Christian missions to Moslems.

In considering this statement we must take into account not only the quality but the quantity of the influence. Moslem missionary effort may be less thorough in influencing individual cases. On the other hand it certainly wins much larger numbers to Islam than Christian missions win from Islam to Christianity.

At first sight it is difficult to understand why this should be so. Christians are accustomed to think that a primary essential of effective missionary work is a well-organized home base with mission boards and full-time secretaries, budgets and collection agencies, and systematic support from local churches. Islam has spread without the use of such methods.

Christian missionaries are selected after special examinations; Moslem missionaries have no such appointment.

On the field also Christians consider organization highly important; every missionary is under the supervision of a bishop or some missionary body. The dervish orders have headquarters, but not a systematic apportionment of work.

Christians boast that no book has been translated into so many languages as the Bible, or so widely circulated throughout the world. Moslems have until recently not permitted the translation of the Koran or its general distribution.

Christians lay great stress on intelligent evangelization and spend much time holding services and efforts are made to attract as many as possible. The Moslem discourages entrance of non-Moslems into mosques or participation in worship.

Christians employ medical and educational effort for non-Christians as a strong arm of our work. Moslems spend no time in ministering to non-Moslems.

In spite of all these things Islam has gained a far larger number of converts from primitive peoples than Christianity has, multitudes of whom are today fanatically attached to their new religion.

Moslem methods owe their effectiveness to their publicity, simplicity, confidence, individual and social influence. Moslem observances are public and evident to all. The creed is simple and the requirements easily understood. The Moslem has the confi-

dence of the crude evangelist, intolerant of any difference of opinion. Because no special training is necessary to deliver the message it is spread by a much larger number of those who accept it than in the case of Christianity. The average Christian missionary finds it difficult completely to overcome the sense of race differences. He does not "go native," and with few exceptions he draws the line at intermarriage. The Moslem feels superior to non-Moslems, but recognizes no distinction of race among fellow Moslems. Among primitive peoples his methods seem to be on the whole more effective.

II. If the method selected has been a discussion of the four questions suggested on page 25, it will be very desirable to have a blackboard on which to record ideas that are expressed. People think much more effectively when they have statements before them in writing.

III. If, finally, you decide to impersonate a Moslem, begin by saying that you are glad to furnish Christians with information about Islam which they may care to have. Explain and defend the religion as you think a Moslem would, helping the group to understand how a sincere Moslem feels. Do not hesitate to expose superficial assumptions on the part of the group, and demand courteous treatment.

In such interviews group members frequently assume a superior attitude and try to put the supposed Moslem in a hole. If tactics of this sort are adopted, do not hesitate to expose the seamy side of Christianity as the Moslem sees it. Help the group to realize that a controversial attack seldom accomplishes any other result than to stiffen resistance. Do not permit yourself to be led as a lamb to the slaughter any more than the Moslem would in any such discussion. Do not allow the impersonation to drag or peter out and in no case allow it to last more than twenty minutes.

Sum up with the group what they consider to have been

the strong and weak points of the discussion. This will bring out much the same material as that demanded by the four questions on page 25.

1. Strong points in Islam:

a. Belief in a God controlling the world, to whom all men are accountable. Obedience to Him is the supreme obligation. The sense of certitude of things unseen gives stability to character.

b. Many fine ethical precepts may be found in the Koran, such as Sura 2, v. 172 (Rodwell, p. 356), Sura 50, vv. 31-33 (p. 93). The idealized character of Mohammed is in many regards a very worthy example.

c. In its comparative absence of race discrimination among Moslems Islam is generally superior to Christianity.

d. Fidelity to observance, if in the right spirit, may be a means of grace.

In discussing the questions hold your own opinion in reserve, receiving efforts of the group with appreciation, pointing out any manifest errors of fact. Have it understood that the discussions can only serve to clarify opinions somewhat and not guarantee their correctness.

2. Weak points in Islam:

a. The too exclusive emphasis on the power of God (also a tendency in some forms of Christian theology) often checks effort on the assumption that everything has already been ordained. It sometimes nerves to the most reckless action with the thought that an irresistible God is supporting it. The most important thing in our conception of God is not his power, but his character which is revealed in Jesus Christ.

b. The rigid theory of inspiration and power of tradition checks progress by putting a divine command in the way of changes in legislation. The Koran and Hadith cannot be set aside, but only interpreted.

c. Since they relate to civil as well as religious matters they make sacred, laws which are suitable only for a medieval civilization. This creates a union of church and state in which the former holds back the latter.

d. There is no sufficient distinction between external observance and inward spirit, so that religion is too often merely formal. There is a sense of superiority on the basis of mere formal profession.

3. The reverence of a sincere Moslem may well command our admiration; also his fidelity to observances which he believes are pleasing to God. His comparative freedom from race discrimination has already been mentioned. Dr. Watson in pages 79-80 of *What Is This Moslem World?* indicates other things we might appropriate to advantage if filled with Christian spirit.

4. In dealing with Moslems, Christians need first of all to remove misunderstandings. If Christians really believed what Moslems think we do, their criticism would be justified. Many Moslems imagine that the Christian trinity consists of the Father, the Son, and the Virgin Mary. Christians cannot affirm that every verse in the Bible was literally dictated by God and should admit this. Christians must make clear that the cross of Christ is not a sign of his impotence, but of his spiritual power, sacrifice, and love.

It is no wonder that the Moslem misunderstands the Christian idea of the love of God, since so little of it is shown in Christian dealings with Moslems. This is the thing Christians must demonstrate; also that the character of God as revealed in Christ is something higher than anything known in Islam.

On these points there may be difference of opinion. Do not force ideas, but only try to have them clearly understood. The subject is such a difficult one that it might well occupy more than one session.

*PREPARATION FOR SESSION FOUR*

A matter of supreme importance is what is to become of these hundreds of millions of Moslems. Islam has lived in comparative isolation from modern influences, complacent in the sense of a great past, supported by civil power as no other religion in modern times, holding its own against pressure. Recently changes have accumulated. While Christendom has advanced along political, economic, social, and educational lines, the world of Islam has stood still. The Mogul empire crumbled and disappeared, the Turkish terror became the "sick man of Europe." Islamic as applied to civilization has become a synonym for backward.

But there are signs of a turn in the tide. Turkey, Iran, Egypt in different degrees are borrowing Western weapons for self-defense. This ferment is bound to spread. Moslems will take over much from Christendom. What are the prospects that they will also take over Christendom's religion?

Read Chapter V in *What Is This Moslem World?*; Chapters III-VI in *Mecca and Beyond* bear especially on the present ferment and changes.

I. As a basis for discussion distribute the following list of things which the Moslem world may or may not take over:

Automobiles	Women's clothes
Capitalism	Education
Cocktails	Western movies
Western home life	Communism
Parliamentary government	Medicine
Fascism	Dancing
Sanitation	Conservative Christianity
Business methods	Liberal Christianity

Ask members to mark with a 3 the things they think would generally be taken over, practically without resistance;

mark with a 2 the things that would meet resistance only in certain quarters; mark with a 1 the things that would meet general though not universal opposition; mark with zero the things that would meet with practically universal opposition. Ask members to decide as far as they can (1) on what grounds the opposition would rest, (2) how this opposition might be removed when it had an unworthy basis.

II. Some statements that may be used in an opinion test are:

1. If Moslems cannot accept Christianity, they had better resist Western civilization.
2. The women of Christendom are both the greatest attraction and the greatest stumbling block to earnest Moslems.
3. In taking over modern customs Islam should retain its prohibition on usury, intoxicating liquor, and games of chance.

#### *CLOSING DEVOTIONAL PERIOD*

Read in closing the first Sura of the Koran (Rodwell, page 28) and *Isaiah 40:29-31*.

## SESSION FOUR

### THE ENTRANCE OF MODERN INFLUENCES

I. Marking the items as suggested in the assignment (see page 33) may disclose considerable difference of opinion based on different estimates of fact. In general people probably will indicate that the tools and gadgets of Western civilization which do not conflict with religious law or custom are the things most easily accepted. Automobiles commend themselves practically to all by their manifest convenience. Next come amusements and indulgences which have strong appeal, resisted by the conservative and orthodox, but likely to spread among the more lax and the younger generation. Movies, dancing, and cocktails represent these. These things of course will be slow in penetrating the isolated regions. They will begin to influence the more sophisticated urban population and gradually expand. Next probably will come measures supported by the nationalistic spirit, such as parliamentary government or fascism, modern education, business methods, whatever makes for national efficiency. These things are adopted by a Moslem state or community to strengthen it against attack. Western women's clothes have two great handicaps to overcome, expense and custom. The great masses of Moslem women will be unable to afford Western styles. Moreover, the custom of veiling will have strong hold for a long time. On the other hand changes in Turkey and among the more progressive women of other sections will probably spread with accelerating speed. Western medicine will be very long in penetrating the rural districts because these will be unable to support trained physicians. The fatalistic attitude

will hinder adoption of sanitary measures that require intelligence and exertion. Yet modern medical science is sure to win its way by demonstration of its superiority. Capitalism and socialism will have a more even contest in the Moslem world than in the West where vested interests are strongly entrenched. Developments along this line will be very interesting to observe.

All these changes have an appeal of one form or another to self-interest, though all must meet the ignorance, poverty, isolation, conservatism, and prejudice against things Western and Christian which characterize the great bulk of the Moslem population.

Moslem governments are able to spend only a small fraction of the amount per capita which Western progressive governments devote to public welfare. According to the statements of the *World Almanac* for 1937 it seems that the budget of Iran is less than fifty million dollars plus the oil royalties, and that of Iraq less than twenty-five million dollars. The budget of Great Britain exceeds four billion dollars. It is difficult to obtain accurate figures on illiteracy, but in Moslem countries generally it is very high, in some cases ninety per cent or more.

When it is remembered how comparatively recent some of the changes mentioned are among the mass of Christendom, and the tremendous multiplication in recent years of the agencies for bringing these influences to bear, it seems likely that within a generation the Moslem world will be greatly transformed in its external aspects. It does not appear possible that a civilization arrested at a medieval stage of development should be able to resist successfully the pressure of modernism.

The influences that control the modern world are by no means all assets. Some are liabilities unless held in check by high idealism. Can Islam supply such idealism? The answer

demands more than a snap judgment. Christian people should view with deep concern and sympathy the changes of the coming decades in the Moslem world.

For Christians there is the conviction that nothing but the spirit of Christ will enable any community to solve its individual and social problems. What seem to be the prospects that the Moslem world will take over Christianity in sufficient measure to save it from wreckage? We shall take up later the inherited prejudice against Christianity on the one hand, and the shortcomings in constructive Christian effort on the other. For the present we may consider which has the better chance of winning Islam, conservative or liberal Christianity. For the former it may be said that the Moslems are not likely to change their beliefs for any that are not very positive and definite. Their religion is one of authority which furnishes very specific teaching. Modern liberalism will seem too vague and uncertain. On the other hand the rock of offense in much Christian teaching has been for many Moslems some orthodox formulas which liberalism presents in a less uncompromising form. What we need is a Christianity that is vital and positive and at the same time free from unnecessary stumbling blocks.

The main problem for Christianity is to bring its influence to bear with anything like the pervasive appeal of the other forces mentioned. They are in the atmosphere, making themselves felt in many ways. Christianity will be the least conspicuous of the contributions of Christendom unless the Christian church exerts itself much more than it has done to share its best with the Moslem people.

## II. Comments on the opinion test:

1. If Moslems cannot accept Christianity, they had better resist Western civilization.

Western secularism without Christianity is producing some very disastrous results. The Christian spirit has deeply influenced the social life of Christendom in many ways so that multitudes who do not profess Christianity have unconsciously absorbed its ideals. On the other hand the present state of Western civilization, even with the influence of Christianity, is in many ways very discouraging. Thoughtful Christians who believe that in Christ is found power to deal with individual and social needs must acknowledge that organized Christianity represents him very inadequately. Since the Moslem world can hardly hope to resist the influences of Western civilization the urgency is great for Christian influences of the best type to be brought strongly to bear.

2. The women of Christendom are both the greatest attraction and the greatest stumbling-block to earnest Moslems.

The freedom of women in Christendom rests on the assumption that sex is not the overpowering interest of society; that women have personalities which make them worthy contributors to the general welfare; that they have a right to the best development along every line. Where these assumptions are not granted, freedom may be dangerous. Wisely used, it makes Western women the greatest attraction to earnest Moslems; abused, it becomes the greatest stumbling-block.

3. In taking over modern customs Islam should retain its prohibition on usury, intoxicating liquor, and games of chance.

The prohibition on usury assumed that it would be exacted for private loans. The modern idea of capital borrowed as a basis for business enterprise and profits had not arisen. The modern interest system has come to operate so much to the advantage of the creditor that it certainly needs reform. The Moslem world may well hesitate to take over all the features of the Western capitalistic system.

As to intoxicating liquor, it will do well to oppose the cultivation of the appetite. Certainly the net result of the use of such liquor is a tremendous liability.

Again games of chance have been greatly abused. The recreation that they furnish could be found in other ways. Their abolition would probably be a net gain.

#### *PREPARATION FOR SESSION FIVE*

Next we take up the story of the actual contacts of Christendom with Islam. Read Chapters VI-VII of *What Is This Moslem World?* Chapter VI treats the contacts of the two civilizations; Chapter VII the specifically missionary effort.

Suggest these statements for discussion:

1. Moslems are quite justified in their prejudice against Christianity.
2. Christianity has treated no other religion so badly as it has Islam.
3. Christendom at present is doing more to exploit Moslems than to promote their welfare.
4. Missionaries should not be sent to countries where preaching the gospel is so restricted as it now is in many Moslem lands.
5. The Moslem world has a major claim on Christian missionary effort.
6. Christianity must rid itself of race prejudice to make any adequate impression on the Moslem world.
7. The most important thing to supply to Moslems is a social and religious fellowship.
8. If work for Moslems is justifiable at all, the limited amount of Christian effort is unjustifiable.

Ask members to write out all the reasons they can think of for affirming or denying these statements, and to come prepared to decide which is stronger.

#### *CLOSING DEVOTIONAL PERIOD*

Read *Isaiah 55:1-9* and close with prayer.

## SESSION FIVE

### THE IMPACT OF CHRISTIANITY ON ISLAM

The purpose of the statements suggested on page 39 is to draw out what can be said for and against each one of them, and to determine whether they are justified or not. If on some of them the vote is unanimous one way or the other, let this be a challenge to present by combined effort the strongest statement possible in support of the position taken.

i. Moslems are quite justified in their prejudice against Christianity.

There is plenty of material in *What Is This Moslem World?* in support of this statement. Mohammed's first contacts with Christians were with sects not of the highest type and undergoing persecution from the Byzantine church. The Christian groups that survived the Moslem conquest were cut off from Christendom, despised as subject races, and exhibited some of the undesirable qualities of subject peoples. Christendom launched heavy attacks in the Crusades, and treated Moslems as infidels fit only for hell. Success in warfare against Christendom inspired contempt for Christianity, and defeat a sense of exasperation. In recent years Western political and economic control has been by no means disinterested in any benefits it may have bestowed. The Moslem is becoming the economic under-dog and this experience is not likely to increase his affection for Christians. The early missionary work was largely polemic in character. Since Moslems consider their own religion superior to any other, proselytism is especially resented. The aggression of capitalism and the pleasure-loving character of Christian civilization repel the more earnest Moslems.

Against this there have been some fine manifestations of unselfish Christian effort, but not on a sufficiently large scale to

command general attention. The amount of effort that has been made does not indicate any great concern of Christianity for Moslem welfare.

2. Christianity has treated no other religion so badly as it has Islam.

Nations largely Buddhist have suffered from Western aggression, but there has never been a prolonged warfare between them and Christian nations. Moreover, Buddhism is not militant like Islam. The majority of Hindus are under British control and are working for greater independence. Hinduism as a faith, however, teaches non-violence and has never crossed swords with Christendom. The British government, in general, has been very considerate of Hindu religious susceptibilities. As far as observances are concerned it treats Moslems in the same way, but it cannot help clashing with Moslem ideals of political control.

3. Christendom at present is doing more to exploit Moslems than to promote their welfare.

Parts of the Moslem world are well supplied with raw materials which naturally would attract capital. Much more is invested in plant and business representatives with a view to profits than the church of Christ has put into its campaign of evangelization and uplift. While Western governments now do more for human welfare than they once did, their policies are controlled by a public opinion that lacks altruism. Taxpayers become impatient of foreign obligations that do not pay. They will turn out of office a government that attempts to be generous at their expense. Therefore foreign policies must first consider profits.

4. Missionaries should not be sent to countries where preaching the gospel is so restricted as it now is in many Moslem lands.

In many Moslem countries public proclamation of the Christian message has aroused such hostility that it has been for the most

part impracticable. With somewhat greater tolerance on the part of Moslems and less controversial methods on the part of Christian missionaries public evangelism is in some cases becoming more possible. In Turkey, however, any attempt, public or private, to win Moslems to Christ is greatly resented. Under such circumstances should missionary work be withdrawn?

Certainly a Christian parent would not entirely sever relations with a son or daughter who disowned Christianity and was unwilling to discuss the matter. However deeply such an attitude might grieve the parent, it would not justify neglect. If the presentation of Christianity by word is absolutely prohibited nothing can prevent us from illustrating the spirit of Christianity by deed, with the hope that prejudice will thus ultimately be overcome.

#### 5. The Moslem world has a major claim on Christian missionary effort.

There is much to be said on both sides of this statement. It would be difficult to prove that the bulk of missionary effort should be transferred to Moslem countries. Opportunities are great elsewhere, with prospects in many ways more bright. Comparisons with the claims of other fields would be invidious. The real basis of comparison is what we spend on ourselves for things that are unnecessary or positively demoralizing. We owe the black man a great debt because we have enslaved and oppressed him. We owe the Moslem a debt because we have attacked him savagely and shown him our worst side. The contempt he feels for Christianity we should feel if we were in his place. We owe it to Christ whom we have so greatly misrepresented to make it possible for Moslems to understand what life in Christ may mean.

#### 6. Christianity must rid itself of race prejudice to make any adequate impression on the Moslem world.

Race prejudice is certainly foreign to the spirit of Christianity. Missionary effort that is not free from it misrepresents Christ and does not deserve the unqualified respect of Moslems. We have

many reasons for desiring to be rid of this prejudice. The fact that it will be a great obstacle to Moslem acceptance of Christianity is an additional reason of large importance.

7. The most important thing to supply to Moslems is a social and religious fellowship.

This fellowship is one of the strongest forces in holding together Christian churches. It is one of the main causes for their being. It constitutes a large part of a vital Christianity. Since we enjoy it ourselves and owe so much to it, we should make the most strenuous efforts to provide it for converts from Islam. They come from a religion which has afforded them fellowship. Under conditions that obtain today they generally fail to find any such fellowship as that which they have lost. In this respect Christianity owes them a great debt.

8. If work for Moslems is justifiable at all, the limited amount of Christian effort is unjustifiable.

Some might hold that with our limited resources Christians should direct them where they are most fruitful. In other fields missionary work is more welcome. On the other hand we can never hope for large results while we operate on such a small scale. Our past hostility and neglect surely creates for us a special obligation. If we were really doing all we could it might be different. As a matter of fact, without attempting less in any other direction, we should be doing far more for the Moslem world.

#### PREPARATION FOR SESSION SIX

It is recommended that the closing session should consider the particular work for Moslems of the communions represented in the group. Appropriate material in *Mecca and Beyond* should be assigned. Some mission boards have no work at all of this type and others very little. Different types of work are carried on in Egypt, Turkey, Arabia, Iran, and India.

The object of the meeting should be to stimulate action. Since contributions will most naturally be made through denominational channels, Christians should understand why they are so needed and what they may accomplish. Without losing the perspective of the whole world field, they should be especially acquainted with the sections for which their churches are responsible. In the Moslem world there is a minimum of overlapping. There should be laid a basis of intelligent reading and prayer and of the ability to interest others.

Literature which has been collected in advance from mission board headquarters should be assigned for brief reports. There should be warnings against mere catalogs of details. Ruskin in Volume I of *Modern Painters* says: "The merest tyro in arts knows that every figure which is unnecessary to his picture is an encumbrance to it, and that every figure which does not sympathize with the action interrupts it." Details are very necessary in order to appeal to the imagination, but they must relate to a few typical situations and not scatter disconnectedly over the whole map. Some boards issue special outlines for such a meeting.

Members of the group may be asked to write out what they consider to have been the outstanding ideas of the course, together with the practical responsibilities which these involve for themselves as Christians.

#### *CLOSING DEVOTIONAL PERIOD*

Read in closing *Ephesians 2:11-22*, a picture of the fellowship of different races in Christ, and close with prayer.

## *SESSION SIX*

### **WHAT ONE CHURCH CAN DO**

The group may represent only a single communion or several. In the latter case in addition to indicating the extent of the work on a map and its general character, it will probably be best to select a single outstanding center or type of work and to describe this in a way to make it vivid. The reason why most persons are uninterested in foreign missions is that it seems to them so much less concrete and real than work that is near at hand.

If only a single communion is included in the group treatment can be fuller. An airplane survey of the entire work should be brief, with some characterization of the distinctive problems of these regions. Most of the time should be left for the close-ups of outstanding projects. It will be interesting to compare the appropriations of the mission board for Moslem work with that for other fields, the number of missionaries actually working for Moslems as compared with the Moslem population, the increase or decrease of force and funds in recent years.

Leave time at the end for an opportunity to face individual responsibility. Christian work for Moslems is what it is because the average church member is ignorant, indifferent, or even prejudiced, while those of us who are more concerned exert little positive influence. Increased knowledge will make us better able to interest others. Attempts to arouse interest will show us our need for more knowledge. The mere attendance at such a course as this creates an obligation to use it in sharing what we have gained. Missionary education

groups are not for purposes of making a good showing in annual reports, or for helping people to feel that they have done their missionary duty, but for creating a contagion that will spread. It is not sufficient for every member of the group to have received something. What counts is what he succeeds in passing on to others.

*NOTES*

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